

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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No. XIX.

TO THE SOCIETY OF FRIENDS.

"Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John iv. i.

As some persons, not aware of the tendency of your doctrine of "Internal Light," doubt the importance of the present question, before proceeding farther in my arguments, I will briefly mention a few of the errors in doctrine and practice which it originates.

1. It leads you to deny the *plenary Inspiration* of the Apostles, and to teach that Christians now are as much inspired as Peter or John. 2. It leads you to neglect the Scriptures as not necessary to a knowledge of the Divine will. 3. To question the authenticity and correctness of our copy of the Bible. Hence you talk of its having been made canonical by Synods and Councils; of its having been "written—transcribed—copied—re-copied—translated—printed—re-printed &c." intimating that the stream has become muddy since it left the fountain! 4. Therefore you take great liberties with the Bible, rejecting some of it as not inspired, denying to it its proper names of the "Gospel," "Revelation," "word of God," calling its "lively oracles" a "dead letter," the "mere words of John and Jude." You misuse its terms, such as Baptism, Lord's Supper, Justification, Righteousness of Christ, word of faith, preaching, singing, praying: You reject its leading doctrines of Total Depravity, Vicarious Righteousness, Trinity, Resurrection, Everlasting Punishment,—all through your over-weening confidence in *internal light*.

5. It leads you to oppose the use of divinely appointed means. It leads you to prefer a *silent waiting on the spirit* to vocal Prayer. Whereas God has appointed the external ordinance as a means of exciting in our hearts an internal spirit of supplication. Our prayers if social may be often times blessed to others as well as ourselves. It is the Divine plan to move our spiritual, through our intellectual and bodily senses; and were you oftener engaged in outward prayer in the Sanctuary, in your families and in Societies, you would probably do good to others, and receive no less blessing for yourselves than on your present plan. Preaching is another divinely appointed means which your doctrine leads you to neglect. The Papists hold that the efficacy of the sacrament depends on the "intention" or piety of the administrator. You hold an equal absurdity in supposing that the efficacy of preaching depends on the lively exercises of the preacher. Whereas it is not the minister that is blessed to the edification of others, but the word of God, or the doctrine preached. The Apostle rejoiced that "Christ was preached," though from wicked motives, (Phil. i. 18.) because he knew that the "preaching of Christ" (not the preacher) was the means of salvation. The Apostle Paul never (that I read of) held a *silent meeting*, or refused to preach when called on, or when people were assembled to hear. But you, preferring an imaginary light to Apostolic precept and example, preach only when you *feel like it*. Singing is another means of grace which the Scriptures appoint and internal light rejects. Col. iii. 16.—"teaching and admonishing one another in psalms and hymns and spiritual songs, making melody in your hearts unto the Lord." Here the Apostle advises to sing not only "in their hearts," but aloud that they might profit others.

Baptism and the Lord's Supper are also means appointed to exhibit truth, and thereby enlighten the mind and move the heart.

The Sabbath also was ordained as an external mean of calling off our minds from the world to meditation, prayer and worship. But the abundance of your internal light sets them aside. Christian Conversation is another means of benefitting our fellow creatures which you neglect. "Exhort one another daily," is the Divine Command; "wait till the spirit moves" is yours.

6. To this doctrine may be traced your opposition to Bible and Missionary Societies. You are not anxious to circulate the Bible, because you do not think it neces-

sary, as the heathen have already a sufficient guide in internal light. Accordingly Dillwyn in his Reflections p. 173, says "If there be not in all men a capacity (internal light) for receiving the glad tidings of the gospel, missions would be altogether absurd; and if such a capacity is confessed, it is equally absurd to suppose it may not be as effectually reached by the immediate influence of divine grace, as by the medium of any instrumental labour." Thus you leave Six Hundred Millions of your fellow creatures in ignorance of the only Name under heaven whereby they can be saved! For "how shall they believe or hear without a preacher?" Rom. x. 14. Out of a thousand other evils resulting from your doctrine, I will mention but one more.—7. It leads you to depreciate the Evil of Sin and the value of the Atonement of Christ. Penitence for sin and gratitude for the death of Christ appear to me essential evidences of piety. But I find neither of these in your writings, sermons or prayers. In "Fothergill's Sermons," (a volume very popular among you,) I have looked in vain for the spirit of a Penitent, or the faith of a Believer. In Fothergill's dying exercises, there is not one word of Christ or of confession for sin! The volume contains 5 long Prayers, in the last 4 of which there is but one sentence of confession!! They are made up of Praise, Thanksgiving (not for Christ however) for temporal blessings and for internal light and petitions for support in adversity,—just such prayers as an honest Deist would offer to his Creator and Preserver. The title under which you generally address the Deity is not Redeemer, but "Creator," and the blessings for which you thank him are not the Atonement and Obedience of Christ, nor the Scriptures, but the *internal light* he has sent into your hearts! Now when we can discover, in your most pious men, nothing more of gospel doctrine and of gospel spirit than this; and when it is evident all this evil arises from the substitution of *internal* for *external* light as a Rule of Faith, who can doubt the importance of the present question?

Other Arguments—to prove that Internal Light is not a Sufficient, Universal and Divinely appointed Rule.

14. Because there are places on the earth where there is no spiritual light. Prov. xxix. 18. "Where there is no vision the people perish." "Vision" in this place must mean either the Scriptures or internal light. If it means internal light, then internal light is not universal; for there are places where "there is no vision." If it means the Scriptures, (as it probably does,) then it shows their importance and absolute necessity; for without them the people "perish." This text then proves two things, that light is not universal, and that the Scripture are the light of salvation, without which people perish.

15. Where there is no external revelation the people are in darkness. Ps. 74. 20. "The dark places of the earth are full of the habitations of cruelty." Quere. Why are some places called "dark?" If you say "because they have no internal light," you surrender your doctrine of the universality of this light. If you say "because they have not the Bible or external light," you acknowledge that without the Bible the world is in darkness, in other words, that the Bible is our Light and Rule.

16. It is represented as the peculiar and high Privilege of Israel to have the revealed will of God. Deut. iv. 7, 8. "What nation is there so great that hath God so nigh unto them? And what nation is there so great that hath statutes and judgments so righteous as all this law which I set before you this day?" Ps. 89. 15. "Blessed are the people that know the joyful sound." Ps. 147. 19, 20. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation." Rom. iii. 1, 2. "What advantage then hath the Jew? Much every way; chiefly because unto them were committed the oracles of God." These texts speak unequivocally the inestimable value of the Bible.

17. That there is not a sufficient light in every man is evident from the fact that some really think they are right when they are fatally wrong. Prov. xvi. 25. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Now if as you say, the gift of the

Spirit is universal, and its light as clear as when the "sun shines," how happens it that any man mistakes his way? Can a man at noon day think he is travelling the turnpike, when he is climbing a fence or crossing the fields?—or think he is going up hill when he is going down? Yet Solomon tells us there are men who really think they are travelling the road to heaven, when they are on the highway to hell! How shall we reconcile you and Solomon? was he mistaken? If not, you are;—and there is no such thing as a sufficient, universal internal Guide. It is an *ignis* (not "ignus") *fatuus*,—the delusion of a dream.

18. It is said in praise of Apollos that he was "mighty in the Scriptures," and that "he mightily convinced the Jews, showing by the Scriptures (not by internal light) that Jesus was the Christ." Acts xviii. 24, 28. To say this of one of your preachers would be considered a burlesque. Apollos or you therefore must be wrong.

19. Our Lord referred the brethren of Dives, not to internal light, but to Moses and the Prophets. Luke xvi. 29, 31. "They have Moses and the Prophets, let them hear them. If they hear not Moses and the Prophets, neither would they be persuaded tho one rose from the dead." Here he speaks of Scripture as their appointed Guide, and exalts its testimony above a direct communication from the other world.

20. Peter speaks of Scripture as a Guide more sure than a voice from heaven. 2 Pet. i. 19. "We have also a more sure word of prophecy unto which ye do well to take heed until the day dawn and the day star arise in your hearts." The "word of prophecy" in this verse is the same with "prophecy of Scripture" in the next verse and the "prophecy which holy men of God spake as they were moved by the Holy Ghost," in the 21st verse. It does not mean internal light, therefore, (as you pretend) but the external word, to which if we give earnest heed we may, in due time, hope for internal light, or the "rising of the day star in our hearts." According to your interpretation we must give heed to internal light, until internal light dawn in our hearts; i. e. we must follow a light before we have it!! But if the "word of prophecy" here means the Scripture, it follows,—the Scripture is our appointed Guide,—a sure Guide—which we are to follow that we may obtain the Spirit.

21. The Holy Spirit submits His own influences to the test of Scripture; of course he would have all other light submit to the same test. 1 John iv. 1. "Beloved, believe not every spirit, but try the spirits whether they are of God. Hereby know ye the Spirit of God, &c." And then, in the 3d and 6th verses, gives two written rules of judgment. Now if the Spirit of the Lord is willing to be tried by Scripture, who is your spirit that he should refuse? Is he more honorable than the Almighty? or does such a scrutiny make him afraid? PAUL.

EAST INDIA BAPTIST MISSION.

(Continued from Page 162.)

The expence attending missions at such a distance is also very great, and must exceedingly limit the extent of these exertions. To prepare, to equip, and to land each missionary, costs the British public not less than 600*l*, and to maintain him there, a considerable annual sum: so that charitable funds, where the numbers to be taught amount to so many millions, can do but little, except in making the commencement.

The mortality too which attends the transplanting of men from a cold into a very warm climate, must be accompanied with great losses of energy and of life. Of the eight persons forming the number with which I sailed to Bengal, four have been removed by death; and of eight persons arriving some time afterwards, only two survive.

The languages to be acquired form another order of difficulties. English is here of no use in the work to the heathen. Besides the Sungskrit, the dialects of India amount to not less than fifty. Fifty languages to be acquired before all India can be instructed!

Finally, our brethren found the government of India

decidedly inimical to the introduction of missionaries. They predicted nothing short of the loss of the country, if the prejudices of the natives were interfered with. A former Governor-general would sometimes observe to one of the chaplains, that he thought the wisest policy the India Company had ever adopted was, never to disturb the prejudices of their native subjects. This view of the subject made the government decidedly hostile to missionary labours; and this policy was pursued to an extent well known to all who have felt an interest in the progress of christianity in the East. To realize the formidable nature of this hostility, we must consider that no individual can reside or travel in India without special leave from the head of government.—It may be here added, that our own countrymen, scattered all over India, felt the same repugnance to missionary exertions, and manifested a firm determination to second the views of government on this head.

Did ever any cause appear to be more hopeless?—I well recollect that this was the exact feeling on this subject when I arrived in Bengal. Every where we were advised to go back. Even one or two good men thought the attempt utterly impracticable. India, in short, had been long considered an impregnable fortress, defended by the gods. Many a christian soldier, it has been said, may be sacrificed in the intrenchments; but the fort never will be taken. The Mahometans, it is added, tried long to change the Hindoos, to destroy their idols, and to bring them to profess the Mahometan faith, but in vain:—they put multitudes to the sword, and converted the stone idols into steps, that every Mahometan, on ascending to the mosque, might set his foot on a Hindoo god. Yet none of these terrors made them give up their idols, or change their customs.

But, my dear brother it was predicted of the Messiah, that he should "divide the spoil with the strong, because he poured out his soul unto death." ALL THESE DIFFICULTIES HAVE BEEN OVERCOME.

Six hundred Hindoos have renounced their gods, the Ganges, and their priests, and have shaken from their limbs the chain of the east.

The distance between Britain and India has been annihilated, for fifty converted natives have become, in some sense, missionaries.

Twenty-five of these fifty languages have been conquered.

The Hindoos all over Bengal are soliciting schools for their children at the hands of the missionaries.

And, The government and our countrymen are affording the most important aid in the introduction of light and knowledge into India. "He must increase."

In the above detail of difficulties, we observed that a most formidable one arose out of the fears of the Hon. Company and of the local governments, so that they appeared to be utterly averse to missionary efforts: Now, in all that concerns the mental and moral cultivation of India, the governor-general and the government of Bengal, are become powerful auxiliaries. Native schools have, for years back, been under their absolute patronage. Several christian institutions at Calcutta, which have the good of the natives as their direct object, receiving a marked countenance; and missionaries receive the most friendly attention. The School-Book Society, which is supplying the natives with translations of interesting English books, was formed at the suggestion, and in fact under the Marchioness of Hastings, who has manifested a most benevolent and undeviating solicitude to improve the intellectual and moral condition of this people. In these interesting efforts of the Marchioness, she may well be denominated, in the language of the Holy Scriptures, "a help meet" to the distinguished nobleman at the head of the Indian Empire.

Did distance and climate present serious impediments to the evangelization of India?—Providence has raised up fifty preachers on the spot: the languages and the climate are their own; and with the manners and opinions of the people to whom they preach, they are perfectly familiar. Not an error amongst them which they cannot detect and refute. If the Holy Spirit pour upon these agents plentifully of his sacred influences, then each one of them will become, as an itinerant and a preacher, equal to ten English missionaries. Krishun, Rammohun, Sebukram, Ramprasad, and other Hindoo ministers, are possessed of very respectable talents; and the effects of the ministry of these and other natives have been far more powerful than those of foreigners. Large societies or churches, exist at Chittagong, Sahebgunj, Dinagapore, Calcutta, and Serampore; and almost all these converts have been gathered by the Hindoo preachers. The same may be said, of at least three out of four of the six or seven hundred heathen converts connected with our mission; they owe their conversion to their own countrymen. And these by the Great Shepherd have been provided on the spot; and the climate is as friendly to their health as that of England is to its natives. Add to all this, the existence of a Hindoo missionary college, where these Hindoo candidates for the christian

ministry may receive for the sacred office all the human preparation possible; and then will be seen how wonderfully, how providentially, distance and climate have been surmounted. In the funds recently contributed in England and America, will be found a sufficient provision for the annual support of nearly twenty Hindoo missionary students.

Many of the friends of missions in America almost despair of the conversion of the Indians, on account of the number of dialects; and yet they amount to few compared with the dialects of India. But more than twenty-five languages of India have been already conquered; since either the whole or a part of the sacred Scriptures have been published in twenty-five, and two of these are Chinese and the Sungskrit, unquestionably the most difficult language on earth. These versions are not offered as perfect performances; but, I doubt not, they will bear to be compared with any other first versions which have at any time been given to the world.

The opposition of our countrymen in India to missionary efforts, formed another serious obstacle to the formation and progress of missions. But in this respect a mighty change has been wrought in India. A happy number of the Hon. Company's servants have become truly devout christians. Chaplains of evangelical sentiments and feelings have wonderfully increased, and are very useful in diffusing the light of the gospel. Five or six christian societies of devout British soldiers have recently existed in the Indian army. The Benevolent Institution at Calcutta, with the different auxiliaries, is wholly supported by our countrymen, who contribute about 13,000 rupees annually for this purpose. The funds for our native schools, containing eight thousand heathen children, are also principally derived from their liberality. And the same is true of the large funds raised by the Calcutta Auxiliary Bible Society, of the funds of the Hindoo college, of those of the School Book Society, the School Society, the two Missionary Societies, the Orphan and Free Schools, and one or two christian institutions at Calcutta, of great importance. Some of our countrymen have been liberal benefactors to the Serampore college; and though a missionary college, the most noble the governor general of India is its distinguished patron. Nor, in this reference to the great moral changes which have recently taken place in the east, must we forget the Calcutta Episcopal college, which will we hope, have an important share in the illumination of the eastern world.

But, in the deep antiquity of the Hindoo institutions, in the aversions of the natives to the least familiar intercourse with the whites, in their deep-rooted attachment to their superstitious rites, in their ignorance of every christian truth, in their entire want of moral powers and of a conscience, in the pollution of their minds, in their levity and want of principle, and, above all, in the terrors of the law of cast, we have before us those stupendous, and, as some suppose, those inaccessible mountains of difficulty, that have appalled the stoutest hearts, and given rise to the almost universal opinion the Hindoos never would, never could be converted. But surely the conversion of nearly seven hundred Hindoos, who were not before out-casts, who gave up all earthly connexions and prospects, from their conviction of the truth of christianity, is of itself the most solid proof that can be given of the reality of our success, and the certainty of the final triumph of christianity in this country so long the chosen seat of the great destroyer. A stronger test of sincerity scarcely exists than the sacrifice of cast for Christ. How few public avowals of conversion, humanly speaking, should we have in England, if sacrifices, such as the Hindoo has to make were required! The Roman Catholic excommunication was no doubt derived from that of the Hindoos; how few Romans are converted. Not only, however, have so many Hindoos received christian baptism, but a great change has taken place, and is rapidly progressing in Hindoo society in all parts of Bengal. English ladies and gentlemen have been invited to visit Hindoo families; the sect of Rummohun is fast increasing, and to it are attached several powerful families; the rich Hindoos, of Calcutta are associated with the whites in several of the Christian institutions there; on the eastern side of Bengal the rich Hindoos have become annual subscribers to the native schools; and before I left Serampore, almost daily deputations from the villages all around, and from the distance of sixteen and even twenty miles, were arriving, and entreated us to set up schools in their villages, promising to supply schoolmasters, and even to turn their family temples into Lancasterian school rooms!

Still, perhaps some persons may doubt whether these conversions can be relied on. To the consideration of such I would submit the following facts:

Ram-mohun, a young bramhun of the highest rank, before his conversion set fire to the pile which burnt his living mother to ashes. I have heard this convert preach with such pathos and effect in the Hindoostanee language at Dum-Dum, near Calcutta, that his auditory have been drenched in tears.

Jugunnath, before his conversion, kept an idol, worshipped it daily, and obtained his support from the offerings voluntarily presented to it. After his conversion, he took a hatchet, and cut his god to pieces and consumed it under the pot in which his rice was boiled.

Gorachand, while a mere youth, resisted all the entreaties of his mother and other relations, and sought protection from the Danish magistrate against those relations, who were employing force to carry him away from the missionaries.

A bramhun recently baptized had, while a Heathen, taken a vow of perpetual silence, and had kept this vow for four years, residing during this time, at the celebrated temple of Kalee, near Calcutta. He was held in such reverence, that when he passed through the streets of Calcutta, the rich Hindoos hurried down from their houses, and threw themselves at his feet, to worship him as a deity. He wore several necklaces made of the bones of serpents, and his whole appearance was that of a being who had changed the human shape and form. Let us look at this man for a moment. He possesses all the pride arising from his descent from the highest order in his country, and from the homage he receives from the adoring crowd. How sunk in all the brutality of the joojee! How intoxicated with the fumes of imagination, which sees deity in every thing, and every thing in deity, and with the idea by which he identifies himself with God! How shall the christian missionary obtain access to this man, who has retired to this celebrated sanctuary, and who has in fact renounced all human intercourse? And how shall one ray of light enter such a mind, a mind stript of all the attributes connected with choice, or even with thought? Must not we pronounce this man's case absolutely desolate; and that he is, in the very worst sense of the apostolical declaration, "without hope?" And yet my venerable colleague, Dr. Carey, writes me, that this man through a christian Tract, in the Bengalee language, which some how or other was introduced into his solitude, has given up his rank, the worship of his countrymen, and all his nostrums, and is become an humble christian, receiving baptism.

After such conquests, who shall despair of India, or of Africa, or of the North American wanderer? It was not without design then, that, connected with the command to preach the gospel to every creature, our Lord should have used these memorable words "All power is given unto me in Heaven and upon earth."

In fact, a moral revolution more grand and important has taken place in British India, within the last twenty years, than is, perhaps, to be found in all the annals of the church, the apostolical times excepted. "And still it spreads:" the translations are daily advancing; education is extending its operations in the most rapid manner, and converts from these Heathens are almost daily added to the christian church; and these converts bring their books, and their gods, and cast them to the moles and to the bats, and renounce their covenant with death.

W. WARD.

Mr. Southey, in his *Life of Wesley*, has preserved a number of well authenticated anecdotes. Amongst other cases is the following.

"A party of men were amusing themselves one day at an alehouse in Rotherham, by mimicking the Methodists. It was disputed who succeeded best, and this led to a wager. There were four performers and the rest of the company was to decide after a fair specimen from each. A Bible was produced, and three of the rivals, each in turn mounted the table, and held forth in a style of irreverent buffoonery, wherein the Scriptures were not spared—John Thorpe, who was the last exhibitor, got up on the table in high spirits, exclaiming, I shall beat you all! He opened the book for a text, and his eyes rested upon these words, 'Except ye repent, ye shall all likewise perish.' These words, at such a moment, and in such a place, struck him to the heart. He became serious, he preached in earnest, and he affirmed afterwards, that his own hair stood erect at the feelings which then came upon him, and the awful denunciations which he uttered. His companions heard him with the deepest silence. When he came down, not a word was said concerning the wager; he left the room immediately, without speaking to any one, went home, in a state of great agitation, and resigned himself to the impulse which had thus strangely been produced. In consequence, he joined the Methodists, and became an itinerant preacher,—but he would often say, when he related this story, that if ever he preached by the assistance of the Spirit of God, it was at this time."

Georgia Adv.

PALESTINE MISSION.

From the Missionary Herald for January.

EXTRACT FROM THE JOURNAL OF MR. PARSONS.

Having engaged a passage in a Greek vessel bound to Jaffa with pilgrims, I left Smyrna on the evening of Dec. 5th, expecting to sail in the course of the night.

Agreeably to our expectations we set sail in the night, and the next day came to an anchor off Voula, for the purpose of taking in more pilgrims. While we tarried, I read from the Greek Testament to the pilgrims, and a young man present read part of a chapter in an Arabic copy of the epistle to the Hebrews. After this, two boys came into my cabin, and read from a Greek tract. As I presented each of them with a tract, I spoke to them of the final retribution;—of the rewards of the righteous, and of the punishment in reserve for the ungodly. They engaged to read the books attentively.

[The following anecdote illustrates the manners of the country.]

I took supper with Professor Bambas,—rice and a dove. Before eating he repeated the Lord's prayer in Greek, and afterwards enquired if this was the custom in America. This gave me an opportunity to speak of the religious customs of New-England, of family prayer, religious conferences, & of revivals of religion.

Passed the isle of Patmos Dec. 18th at a considerable distance, but within a distinct view of the monastery, which stands over the grave of St. John the beloved disciple. And as we were passing near to Ephesus, Miletus and Patmos,—three places dear to the memory of all Christians, those passages were read on deck, which relate particularly to the labors and piety of St. Paul and St. John, who were the honored instruments of turning many souls in this vicinity from their vanities to the service of the living God.

In the morning Jan. 30th, set out for Limesol without a guard; for Christians travel with almost as much safety in Cyprus, as in Europe or America. Rode the whole day near to the sea side, through rich, but uncultivated meadows. Saw large herds of swine, several flocks of sheep, and a few camels, horses and mules. The road was excessively muddy in consequence of the great rains. The mountains on our left, were completely covered with snow.

Set out for Limesol early in the morning, and at six arrived at the house of the English Consul, Mr. Frankoudi. By the way passed near the ruins of many churches; also through two villages, Episcopi and Colos. In these villages the inhabitants are Turks, but never molest travellers.

[The following entries are made under the head of Jaffa.]

Saturday morning, Feb. 10th, came to an anchor in the port of Jaffa, and terminated our long and dreary voyage to the Holy Land. The dragoman of the English consul waited for me at the shore, and ordered all my baggage to pass without the usual taxes at the custom house. At the house of the English consul, found two English gentlemen, who had just returned from Jerusalem. They gave a most melancholy account of the Holy Land, and assured me, that there was no security from the attacks of robbers. One of the travellers was bound to Bombay, and I wrote a hasty letter to the Missionaries there:—unwilling that so favorable an opportunity should pass unimproved.

In the afternoon was introduced to the Russian consul, and with him walked into the country. The city is surrounded by a high wall, in a much better state for defence, than the

wall of the city of Rhodes. The market abounded with provisions of all kinds: the streets are wider than is usual for Turkey, and well paved.

Monday, Feb. 12. A violent storm commenced, which detained me at Jaffa till the Friday following. During this time I had an opportunity to distribute books in the Greek monastery, and to dispose of several Greek Testaments. The language here spoken by the inhabitants is Arabic; but in the churches the Scriptures are read in Greek, Turkish and Arabic, for the benefit of pilgrims. This fact is auspicious, and it is worthy of special notice, as the Greeks in many places, strenuously oppose the introduction of other languages in their church service.

[On the 16th of February Mr. P. left Jaffa for Jerusalem.]

Arrived at Rama, a little before sunset, and was invited to pass the night at a Greek monastery. The President, a man of more than common intelligence, has spent many years at Jerusalem, and is now stationed here to provide for pilgrims; all of whom pass a night or two at the monastery of Rama, on their way to the Holy City. The village of Rama is in the centre of an extended beautiful plain, containing three monasteries, one Greek church, and several mosques. At a little distance on the north, is the village of Lydda, where Peter by a miracle restored to health "a certain man named Eneas, who had kept his bed eight years, and was sick of a palsy." At the west are the ruins of a Greek monastery called "Forty Martyrs." There are several large churches completely under ground; and a steeple still remains, to the summit of which we ascended by 110 stone steps.

In the evening several friends of the President came to see him, and conversation was directed to subjects of the first importance. We conversed in Greek;—but the president interpreted sentence after sentence to his friends, who understood Arabic only. As I was the first man they had seen from the New World, they were anxious to hear some new thing. The enquiries and answers were much in the following order.

"What are the sentiments of the Christians of America?" They believe that the Old and New Testaments are from heaven;—that Jesus Christ is the Saviour of the world;—that good men are happy after death, and wicked men miserable; that there will be a resurrection from the dead, and a day of judgment. "Very well, but who are good men?" Those who love God with all their heart, and do his will. "Where is heaven?" Where the throne of God is. "But God is a spirit,—how can he have a throne?" His throne is spiritual, like himself. Stephen the first Christian martyr saw Jesus standing at the right hand of God. Where Jesus is there is heaven. "Where is hell?" Hell is the place, which God prepared for the devil and his angels. "When did the angels sin?" Before the world was created. "How do you know that?" When Adam was placed in the garden, Satan came to deceive and destroy him. "Will sinners suffer forever in hell?" Certainly: for, saith our Savior, *they shall go away into everlasting punishment.* "What will be done with this world?" It will be burnt up as the Scriptures testify.

Considerable time passed in this manner. There was perfect silence, except now and then they responded, "Ti-eep," It is well!

Saturday morning at 12 o'clock, came to the village of Abou Gosh, who is noted for his oppression of the pilgrims. Abou Gosh stood at the place of demanding custom, and said, "you have nothing to pay, you may pass when you please." He requested me to take some refreshment; but as there was a prospect of rain,

I could not accept of his offer. Two hours from this, we came near to the place, where, it is said David slew Goliath. We were shown also the house in which, tradition says, John the Baptist was born. The monastery near the spot, belongs to the Catholics. From this we began to ascend a high mountain; and at 25 minutes past 4 o'clock my guide exclaimed, "the Mount of Olives," and in just half an hour we entered, by Jaffa gate the Holy City.

[The limits of our present number will not permit the insertion of Mr. Parsons' journal, kept while residing at Jerusalem. Next month we hope to publish the greater part of it.—About to leave this interesting place, he mentions the following facts and circumstances.]

"Before leaving the city I must say, that in many respects, my time has passed pleasantly, since my arrival at the Holy City. My health I think was never better for three months in succession. If I had been better furnished with Bibles and tracts, I might, by the divine blessing, have greatly extended my usefulness. As it respects gaining and imparting information, this is indeed the centre of the world. The station must not be relinquished. The door is already open. Difficulties must be expected; but the good resulting from a mission established here, will be an infinite reward."

"May 8. Early this morning visited the bishops, and took my leave of them. They said, 'We wish to see you soon again in this city.' Left the city at 6 o'clock by Jaffa gate. As I ascended the hill west of the city, I turned to take another view of the dearest spot on earth. The words of David were fresh in my mind, 'If I shall find favor in the eyes of the Lord, he will bring me again, and shew me both it and his habitation.'"

RELIGION AMONG SEAMEN.

New-York, Jan. 2.—The Bethel Union Society held their first Anniversary on Monday evening last, at the Brick Church in Beekman Street. Before the hour of commencement, the Church was filled to overflowing.

HORACE HOLDEN, Esq. the Society's Secretary, read the Report, which was an highly interesting and important document.

The report stated, that at a meeting for religious worship on board the United States ship Franklin, just before her departure eight hundred persons were present, who paid great attention to the exercises.

A male and female school have been established for the benefit of the children of sailors; between 4 and 500 children are now under the care of the society in those schools, and the report adds, that in the visitation to the parents of these children, much apparent good has resulted.

Several Gentlemen favoured the audience with eloquent and impressive speeches.

In the course of the remarks it was observed that upwards of five thousand of the sailors engaged in the English coal trade had made a public profession of religion; and it was also observed, that the pious sailors were always sure of having the preference of employment.

The meeting was closed with prayer by the Rev. Mr. MATHEWS.

We never attended a more interesting meeting than the one of whose celebration we have attempted to give a brief sketch. The Society's Flag was displayed around the pulpit, and had an imposing effect.—[Spectator.]

A WORD IN SEASON.—A profane coachman, pointing to one of the horses he was driving, said to a pious traveller: "That horse, sir, knows when I swear at him." "Yes," replied the traveller, "and so does One above." The coachman seemed to feel the reproof, and became immediately silent.

APPOINTMENTS.

BY Divine permission, Meetings for religious worship will be held at the following places every four weeks, through the present year, and will be attended by one, or both of the subscribers, viz.

At Chads' Ford, on Lord's day, January 27th, at 11 o'clock, A. M. and at night. At Centreville, Lord's day, February 3d, at 3 o'clock, P. M. and at night. At Union School house, Lord's day, February 10th, at 3 o'clock, P. M. and in the neighbourhood at night. At Staunton, Lord's day, February 17th, at 3 o'clock, P. M. and at night.

WM. JOHNSTON,
JOSIAH PUMROY.

Jan. 25.

JOSIAH PUMROY, expects to preach in Mr. Martin's School House, (near the Town-Hall) this evening at early candle-light.

DIED—On Thursday evening last, in this place, Mrs. Jane Mackey, aged 74 years; a member of the 2nd. Presbyterian church, from whence we trust she has been removed to the church triumphant. Her friends are invited to attend her funeral from her late dwelling, No. 14, Queen-Street, to meet at 3 o'clock this afternoon.

Saints in their graves lie down in peace,
No more by flesh or sin oppress.

POLITICAL EVENTS, &c.

Extract of a Letter, dated Havana, Dec. 11, 1821.—“The cruisers are again plundering the vessels of the United States, as soon as the latter leave the coast; and there are now three out from Regla, full manned, who board every vessel they fall in with, and have this week ransacked several, and maltreated the crews.”

On the first of Dec. the whole Spanish part of the Island of St. Domingo, by the unanimous voice of the people, declared themselves independent of Old Spain. Not a drop of blood was shed, nor any excess committed on the occasion.

The Cherokee Indians.—We learn from a Southern paper that this tribe of Indians have recently divided their country into several districts; have laid a tax on their people to build a court-house in each; have appointed circuit judges, and in other respects are adopting the laws and manners of civilized life! And yet Mr. Randolph the other day, ridiculed the efforts, (too feeble we admit) that have been made to civilize these sons of the forest, and humanely intimated that they had better be thrown upon our farms as slaves!!!—Com. Adv.

Letters received in this city yesterday announce that a great battle has been fought in the Arkansas country, between the Cherokees and Osages, in which the former were completely victorious, making prisoners of several hundred of their antagonists. The next mails from that quarter will probably bring us the particulars of this combat. [Nat. Int.]

A letter, dated Oct. 9th, 1821, from a gentleman at Montevideo to his friend in Norfolk, states, by the last accounts from Lima, flour was one hundred and twenty dollars a barrel!

Colonization Society.—A gentleman from Washington informs us, says the Statesman, that previous to his leaving the place, intelligence had arrived of the death of Mr. Winn, agent of the American Colonization Society, residing on the Coast of Africa.—Mr. Winn is the second agent who has lost his life in that perilous office, instituted to aid the cause of humanity.

Pennsylvania.—A bill to provide for the mortgage and sale of real estates of persons who have been declared habitual drunkards, has become a law.

Delaware,—go thou and do likewise.

CHRISTIAN REPOSITORY.

SATURDAY, January 26, 1822.

We are happy to learn from various sources, that the idea suggested in our last No. of forming a “*SAVING BANK*,” in this place appears to meet general approbation. The present is truly an age of improvement, and hence we find the public ready to embrace every plan proposed to them, calculated to ameliorate the condition of mankind. Much has already been done, but much is required yet to be done. Among the most important objects, yet to be accomplished, the one before us claims a high rank, both morally and politically. The poor in our highly favored land, have all the means in their own hands of becoming in a degree independent, at least, of placing themselves beyond the danger of being a public charge. Having then the means, our object is to direct those means in a proper course to attain the end—this is nothing more or less than teaching them habits of industry and economy.

“Let it not be objected that Economy is impracticable among the labouring classes; the reverse has been proved in many instances where PROVIDENT OR SAVING BANKS and PENNY SOCIETIES for purchasing Bibles and Testaments have been instituted. Teach the industrious the habit of saving small sums; assist them in depositing their little savings in a place of safety; put them in a way to help themselves: let them taste the sweets of property, and you will do a far more lasting service, than by distributing great sums in alms.

“If the necessity of exertion be founded on the immutable laws of our merciful Creator, adapted to the nature and condition of Man, any attempt to oppose the purposes of infinite Wisdom must end in disorder and confusion: Our duty therefore requires that we endeavour to give a right direction to the active powers of our fellow Men, who have a claim to our assistance.

“PROVIDENT OR SAVING BANKS, where they exist, have given a new impulse to industry, they assist the honest labourer to lay by a portion of his earnings, in store for future wants; this awakens a spirit of independence, that would strive hard rather than accept of parochial assistance: and hereby a man's moral character is advanced, and he becomes deservedly placed on a level with those who were his superiors.

“Thus in the language of an elegant female writer, we trust ‘The time is not far distant, when Statesmen and political Economists will perceive and acknowledge, that the stability of a government, and the strength and happiness of an Empire, depend not upon a numerous, degraded and half-starved population; but on one in which, from prevalence of a spirit of virtuous independence, the necessities, if not the comforts, of life, are enjoyed by all; and where from early formed habits of Industry and Prudence, the firmest foundation is laid for the superstructure of a highly moral and religious national character.’”

Extract of a Letter dated New-Haven, — 1821.

After describing the great Revival which had taken place, and was still progressing in that region, (which we have noticed in former numbers of the Repository,) the writer breaks out in the following language—“It will be natural for you to say, O that we were visited with similar mercies! If then you desire it—adopt the supplication of the Psalmist, ‘Restore unto me the joy of thy salvation, and uphold me with thy free spirit, then will I teach transgressors thy ways, and sinners shall be converted unto thee.’ If faithful, you will receive an answer which shall enable you to say to some wayward pilgrim, ‘Brother Saul receive thy sight.’—Take some one christian friend, go into a room & spend an evening with him; let your conversation and prayers bear upon one single point. If the subject be a revival of religion, continue this practice until your kindred spirits are in unison with Christ: this done, you may invite a third to your communion; thus go on and you may get a goodly number of church awake, and sinners will cry for mercy as soon as the lamps of christians cast forth their light.

Fire! Fire!

THE ORPHAN ASYLUM.

From the National Gazette January 24.

We have to record this afternoon, one of the most dreadful and affecting catastrophes, which have happened at any time in this country. On Thursday morning, between two and three o'clock, that beautiful edifice—the scene of a most interesting and useful charity—the Orphan's Asylum, at the corner of Schuylkill Sixth and Cherry streets, was destroyed by fire. Nothing remains of it except cracked and tottering walls; all that was under the roof, of a combustible nature, was consumed; furniture, bedding, clothing—nothing was saved. The fire is said to have originated on the ground floor, where a domestic, as we learn, had been washing clothes, and having hung them around a stove

to dry, made up a fire in it, and retired to bed. The heat of the stove, probably, set the linen in flames.

But the eminently deplorable and heart rending part of this calamity remains to be told. From twenty to twenty-five of the poor orphans, inmates of the house, are missing, and at present, when we write, it is not ascertained what has been their fate. The idea that even some of these have perished in the conflagration, is almost too harrowing to be borne, yet it is too probable, as the children saved were snatched from their beds, or dragged from the midst of the raging element, by their intrepid deliverers. The watchmen, we are told, were particularly active in the rescue of the orphans. The names of Robert W. Nutter and John Butcher have been mentioned to us as those of the two who made the greatest and most serious exertions on the occasion. The former took out the last child that was carried down the stairs, and in his endeavours to bring her off in safety, was obliged to clamber over the bannister, the steps being on fire. The little innocent, when he accosted her, begged him in her artlessness—“not to throw her into the fire.” In the dormitory some of the helpless creatures were found huddled together, overpowered by apprehension. The screams of the sufferers were heard without the building. But we cannot continue, nor will our readers desire to have the full narration. When the intense coldness of the weather, the inclemency of the hour, the comparatively lonely situation of the Asylum, and the tender age of the victims, are considered, every trait of the horrible scene may be easily imagined.

[COMMUNICATED.]
FAITH.

Saving faith is that gracious quality, principle, mean, condition, or habit wrought in the heart by the Spirit of God, whereby we receive and rest on Christ alone for Salvation; by this, we, on the testimony of God's word, believe ourselves utterly sinful, lost and undone, without Jesus Christ; that we are saved only by his atonement and righteousness; depending on this, attending on the means, and performing good works, we shall be safely brought to glory. Works have no share in our justification (by way of merit,) because they are imperfect; and yet, though we are not saved by good works, we shall not be saved without them: faith may be said to justify us in a like sense as the eye is said to be the light of the body, or as the hand feeds or helps us to any thing; it is the instrument of our justification. Faith can discover the sun of righteousness, sometimes through the darkest clouds, and when it cannot lay hold on a promise, it may fasten on an attribute of our covenant God. God's promises are the life of faith, and faith gives life to the promises, and if nothing is too hard for God, nothing that is promised, is too hard for faith. True faith is of a pure and lovely nature, and is nourished by a holy life, as the flesh which clothes the frame of man's body, though it receives its heat from the vitals within, yet it conduces to preserve the very life of those vitals; so evangelical good works, though they have their life from faith, are yet helps to maintain the liveliness and strength of faith; and thus the daughter in some measure nourishes the mother. The lowest degree of true faith, is of the same nature as strong faith, and may go on as safely, though not so comfortably; a believer, though young, weak, or ever so tempted, has a true interest in the merits of Christ; they who have but a weak faith, have a strong Saviour, and though they take but feeble hold of him, yet he holds them fast, and neither satan, the world, or the flesh can destroy, or pluck them out of his hand. True faith is saving and operative, because so long as it saves, it works righteousness—it works by a righteous fear of the evil denounced against sin; by a righteous hope of the good promised to obedience, and by a righteous love of God; therefore, when living faith ceases to work, it dies away as the heart that ceases to beat—it goes out as a candle ceases to shine. B.

Four hundred and seventy-seven Monasteries have been lately suppressed in Spain.